Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.—DAVID REED, EDITOR AND PROPRIETOR.

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RELIGIOUS SELECTIONS.

RECORDS OF MY FIRST PARISH.

We think many of our readers will be interested in the following narrative by 'a country curate.' It is extracted from an English work entitled, the 'Living and the Dead.'

Tuesday, August, 22.—I received a summons yesterday evening to the death bed of a poor young creature, whom I found in the last stage of consumption. Her age I can hardly suppose would exceed twenty; but, besides disease, I fancied that I could discover unequivocal symptoms of a broken heart. There is something peculiar about her case—something, or I am much mistaken, carefully kept out of view. Her husband appears at least thirty years older than herself; has the look and bearing of a hardened, unfeeling, habitual sensualist; and seems utterly indifferent about his dying wife. Nay, when I told him that, to all appearance, a few weeks would terminate her existence, he seemed to hear me with pleasure. Surely, surely, it cannot be, that, after so short a union, he is tired of one so young and so gentle! It is not so on her part. I am sure she loves him yet—loves him fondly—affectionately—unchangeably;—harshness, cruelty, indifference, and negleet, all are insufficient to exhaust the flow of woman's love!

"I speak of woman's love.
The very first
Of human life must spring from woman's breast,
Your first small words are taught you from her lips,
Your first tears quenched by her, and your last sighs
Too often breath'd out in a woman's hearing,
When men have shrunk from the ignoble care
Of watching the last hour of him who led them."
BYRON.

I am not quite satisfied with herself. There was an insensibility—an indifference—a deadness to devotional feeling, which surprised and distressed me. Something is very wrong. It is my duty to probe and detect it.

Wednesday, August 30.—'Tis a sad, sad history this of poor Fanny Cooper! It may be told in few words. At eighteen she fell a prey to the artifices of that monster in society—a systematic seducer. Adding cruelty to perfidy, when Cooper found his victim likely to become a parent, he refused to make her his wife. Her mother, a widow, driven to desperation at the infamy which would attach to her daughter's character, bribed him with the surrender of all her little property to take her child to church. They became man and wife about six weeks before their eldest girl was born. "Thank God!" said the poor young creature, her eyes filling with tears, "my mother died soon afterwards. She was spared the pang of looking at me as I am. Oh I am happy, too happy, to think she is not here to see me hurried by cruelty and ill-usage into an early grave. Not that he ever beat me, Sir, or struck me in his life. Never; but it's his taunts and reproaches that have killed me! For two long years he has never ceased to upbraid me.—Oh, Sir, it is hard, very hard, to be led into sin and sorrow, shame and misery, and then to be reproached hourly by the author of it all! Bad as I may be, I was always true to him. But he's the father of my boys; and I love him *still*.'

Tuesday, Sept. 5.—I am neither easy nor satisfied respecting Fanny Cooper. She is by no means making that progress I could wish or expect; she weeps and trembles, but makes no allusion to a future state of being; is silent whenever I lead the conversation to that point, and listens without remark to those passages in the Gospel which so sublimely proclaim the world beyond the grave. There is, there must be, something strangely defective in her religious principles. I will ascertain to-morrow.

Wednesday, Sept. 6.—My worst fears are confirmed. She has a lurking disbelief of Revelation. Her husband, not content with corrupting her innocency and wrecking her peace, has endeavored to betray her to perdition. It appears that he is connected with a Free Thinking Club, at Trowbridge; that, I give his own words, "Paine and Palmer have completely set him to rights on many points." He admits that there is some great superintending Power which governs and sustains the world, but rejects the doctrine of the Resurrection; denies the existence of any future state of rewards and punishments; and believes that man at his death becomes a mere clod of the valley! With this desperate and dreadful creed he endeavored to infect his poor heart-broken wife; and partially succeeded. "Why, then, send for me?" I inquired, when, after infinite difficulty, I had extracted this confession. "*Because, Sir*, I was *afaid after all that the Gospel might be true!*" What a volume of meaning; what a comment on the terrors of Infidelity is contained in those few words: "She was *afraid* the Gospel might be true." "It's very fine what George tells me; but yet it's poor consolation for a dying bed." I was more shocked, more pained, at this disclosure than I am able to describe. It was a protracted and melancholy visit. I brought before her the strongest arguments for Revelation that presented themselves to my mind at the moment, and took my leave;—promising to send her some books, with marked passages, in the evening. I fear it is too late; she is sinking rapidly; and how can I expect to counteract and conquer, in a few hours, the impression which has been gradually made upon her mind by the discipline of many months? "BE THOU my helper!"

Thursday and Friday, Sept. 7 *and* 8.—We are, I trust, making way. But disease, disease is at work; and her intellect is enfeebled, and her memory impaired. I fear. I fear. And are these the scenes at which a Minister can be fitted to discharge his duty towards his God, and to do justice to his flock, by aught else but frequent meditation, serious reflection, and earnest prayer? Are the frivolous and ever recurring amusements of an empty and unsatisfying world, suited to *him* who may be called on at a moment's warning to stand by the bed of death; to listen to the wailings of remorse; to soften the obdurate sinner; to comfort the desponding penitent; or to combat the terrors and the doubts of Infidelity?

[To be Concluded.]

VINDICATION OF THE PILGRIM FATHERS.

The following passages, in vindication of the character of the first settlers of New England are from the late address of Hon. Edward Everett, at the Centennial Celebration at Charlestown.

There is another thing, that must be borne in mind, when we sit in judgment on the character of our fathers. The *opinions* which men entertain, especially on great social institutions, and the duties which grow out of them, depend very much on the degree of intelligence prevailing in the world. Great men go beyond their age, it is true; but there are limits to this power of anticipation.—They go beyond it in some things, but not in all, and not often in any, to the utmost point of improvement. Lord Bacon laid down the principles of a new philosophy, but did not admit the Copernican system. Men who have been connected with the establishment of great institutions, ought to be judged, by the general result of their work. We judge of St. Peter's by the grandeur of the elevation, and the majesty of the dome, not by the flaws in the stone, of which the walls are built. The fathers of New England, a company of private gentlemen, of moderate fortunes, bred up under an established church, and an arbitrary and hereditary civil government, came over the Atlantic two hundred years ago. They were imperfect, they had faults, they committed errors. But they laid the foundations of the state of things, which we enjoy;—of political and religious freedom; of public and private prosperity; of a great, thriving, well-organized republic. What more could they have done? What more could any men do? Above all, what lesson should we have given them, had we been in existence, and called to advise on the subject? Most unquestionably we should have discouraged the enterprize altogether. Our political economists would have said, abandon this mad scheme of organizing your own church and state, when you can have all the benefit of the venerable establishments of the mother country, the fruit of the wisdom of ages, at a vastly less cost. The capitalists would have said, do not be so insane, as to throw away your broad acres and solid guineas, in so wild a speculation. The man of common sense, that dreadful foe of great enterprizes, would have discredited the whole project. Go to any individual of the present day, situated as Governor Winthrop was, at his family mansion, at Groton, in England, in the bosom of a happy home, surrounded by an affectionate, prosperous family, in the enjoyment of an ample fortune, and tell him, inasmuch as the Government has ordained that the priest should perform a part of the sacred service in a white surplice, and make the sign of the cross in baptism, that therefore he had better convert his estate into money, and leave his home and family and go and settle a colony, on one of the islands of the Pacific Ocean, or establish himself at the mouth of Columbia River, where he would have liberty of conscience. I think he would recommend to his *adviser*, to go an establish *himself*, at a certain mansion, which benevolence has provided, a little to the north of Lechmere's Point.

I do not say the cases are wholly parallel. But such would be the view now taken, on the principles which govern men in our state of society, of such a course as that which was pursued by Governor Winthrop and his associates.

If we would, on a broad, rational ground, come to a favorable judgment, on the whole, of the merit of our forefathers, the founders of New England, we have only to compare what they effected, with what was effected, by their countrymen and brethren in Great Britain. While the fathers of New England, a small band of individuals, for the most part of little account in the great world of London, were engaged on this side of the Atlantic, in laying the foundations of civil and religious liberty, in a new Commonwealth, the patriots in England undertook the same work of reform, in that country. There were difficulties, no doubt, peculiar to the enterprize, as undertaken in each country. In Great Britain, there was the strenuous opposition of the friends of the established system; in New England, there was the difficulty of creating a new State, out of materials the most scanty and inadequate. If there were fewer obstacles here, there were greater means there. They had all the improvements of the age, which the Puritans are said to have left behind them; all the resources of the country, while the Puritans had nothing but their own slender means; and at length, all the patronage of the government:—and with them they overthrew the church; trampled the House of Lords under foot; brought the king to the block; and armed their cause with the whole panoply of terror and of love. The fathers of New England, from first to last, struggled against almost every conceivable discouragement. While the patriots at home were dictating concessions to the king, and tearing his confidential friends from his arms; the patriots of America could scarcely keep their charter out of his grasp. While the former were wielding a resolute majority in parliament, under the lead of the boldest spirits that ever lived, combining with Scotland and subduing Ireland, and striking terror into the continental governments, the latter were forming a frail Union of the New England Colonies, for immediate defence, against a savage foe. While the "Lord General Cromwell" (who seems to have picked up this modest title among the spoils of the routed Aristocracy,) in the superb flattery of Milton,

Guided by faith, and matchless fortitude,
To peace and truth his glorious way had ploughed,
And on the neck of crowned fortune proud
Had reared God's trophies,

our truly excellent and incorruptible Winthrop was compelled to descend from the chair of state, and submit to an impeachment.

And what was the comparative success? There were, to say the least, as many excesses committed in England as in Massachusetts Bay. There was as much intolerance, on the part of men just escaped from persecution; as much bigotry, on the part of those who had themselves suffered for conscience' sake: as much unseasonable austerity; as much sour temper; as much bad taste:—As much for charity to forgive, and as much for humanity to deplore. The temper, in fact, in the two Commonwealths, was much the same; and some of the leading spirits played a part in them both. And to what effect? On the other side of the Atlantic, the whole experiment ended in a miserable failure. The Commonwealth became successively oppressive, hateful, contemptible: a greater burden than the despotism, on whose ruins it was raised. The people of England, after sacrifices incalculable of property and life, after a struggle of thirty years' duration, allowed the General, who happened to have the greatest number of troops at his command, to bring back the old system—Kings, Lords, and Church,—with as little ceremony, as he would employ about the orders of the day. After asking for thirty years, What is the will of the Lord concerning his people; what is it becoming a pure church to do; what does the cause of liberty demand, in the day of its regeneration;—there was but one cry in England, What does General Monk think, what will General Monk do: will he bring back the King with conditions or without? And General Monk concluded to bring him back without.

REFLECTIONS ON VISITING THE GRAVE OF A CHILD.

We publish this day from the "Offering of Sympathy," the conclusion of "Reflections on visiting the grave of a Child," written by the Rev. Mr. Peabody, of Springfield; the former part of which we published on the 26th ult.

I saw the book of nature spread open before me, as I stood in this place of death; and it seemed as if I could read better things on its illuminated page. It is a revelation of God, like Christianity. If our Saviour told his disciples to gather instruction from the lowly flowers, there must be something taught in all the grand and beautiful works of God. I cannot believe, that the sun and moon have shone six thousand years merely to enlighten the world; or that the planets wheel through their bewildering paths, only to gladden the eye with their beauty; these things have a holier purpose; a religious design. We see, that not a leaf fades, till the purpose of its existence is fulfilled; and then we learn, that the infant cannot perish, though in the sight of men it seems to die. "He asked life of thee, and thou gavest it him; even length of days forever and ever." All this is more than confirmed by Christianity; and religion hardly acknowledges such a thing as death; for there is no such a thing as death to the soul. The change, which bears the name of death, cannot deprive it of one of its affections or its powers; and if any human spirits are prepared to enter the heavenly mansions, they must be those that have left this world in the day-break of their existence, before they have been darkened by calamity, or profaned by sin. The time which is best for beginning their immortal improvement, is the time to die; and if we had the power, who would dare withhold them from their Father and our Father, from their God and our God?

I left that place with a conviction which I hope will never fail me; a conviction that death is not the momentous change we imagine; it is neither the close of life, nor the beginning of immortal existence. The change, which makes man religious, should date the time when the "corruptible puts on incorruption, and the mortal, immortality."—The first heralds of our faith, the most intrepid men the world ever saw, regarded death with comparative indifference; they looked upon it, not as a time when they should be altered in their destiny, character, or feeling; it was simply a dissolution of the form; a release from the body, whose infirmities had so often weighed down the soul. The heaven of the blest begins, when they begin to feel the peace which religion gives; death will only place them where the shadows of earth shall no longer surround them; they will go on in the same path which they trod below; or rather in the same direction, for they shall ascend with "wings as eagles," and go on rejoicing in their glorious flight through the boundless heaven.

Oh! that we understood this! Then the relation of parents and of children would be far more endearing and exalted. They, who give their children life, are to give them immortality. When they teach them to add the beauty of holiness to the beauty of childhood and of youth; when they impress religion on their souls, by the eloquence of the simple story, or the music of the plaintive hymn; when they show them how to gather the harvest of peace and happiness, which forms the heaven of the blest, they are making them immortal. To them, there shall be no more death. The grave shall not be an interruption in that never ending way, in which they pass from glory to glory on either side the grave. And they who are taken before their promise is unfolded—when their smiles are bright with an intelligence which only a parent's eye can read—do not taste of death; they are translated, like the early friend of God.

Let those, who are weeping for their children, remember this and be comforted. That loved one is with him, who suffered children to come to him when he lived below. It is with the spirits of the just. Had it lived, it might have been happy; but now, there is no uncertainty. It lives where it must be happy. The gentle star is not quenched so soon as they imagine. They see it no longer, because it is lost in the deeper brightness of the sky.

HINDOO THEISM.

The India Gazette of January 11th gives an account of some of the proceedings of several learned and wealthy Hindoos, in Calcutta, who, we are told, have recently united in purchasing ground, and erecting a building on it to be appropriated to religious purposes.—The extract given below, is part of a Trust-deed which has been executed, and of which the editor remarks, "It is at least curious if not instructive, as exhibiting the tendency of educated natives to reject all the established forms of belief and worship under the comprehensive tolerance of a universal Theophilanthropism."

"Upon trust and in confidence that they the said [*Here follow the names of the trustees*] or the survivors, or survivor of them, or the heirs of such survivor, or their or his assigns, shall, and do, from time to time, and at all times, forever hereafter permit and suffer, the said messuage, or building, land tenements, hereditaments and premises, with their appurtenances to be used, occupied, enjoyed, applied, and appropriated, as, and for a place of Public Meeting of all sorts and descriptions of people without distinction, as shall behave and conduct themselves in an orderly, sober, religious, and devout manner, for the worship and adoration of the Eternal, Unsearchable, and Immutable Being, who is the Author and Preserver of the universe, but not under, or by any other name, designation, or title, peculiarly used for and applied to any particular Being or Beings, by any man, or set of men whatsoever, and that no graven image, statue or sculpture, carving, painting, picture, portrait, or the likeness of any thing shall be admitted within the messuage, building, land tenements, hereditaments and premises; and that no sacrifice, offering, or oblation of any kind or thing shall ever be permitted therein; and that no animal or living creature shall within or on the said messuage, building, land tenements hereditaments and premises, be deprived of life, either for religious purposes, or for food; and that no eating or drinking (except such as shall be necessary by any accident for the present preservation of life,) feasting or rioting, be permitted therein or thereon; and that in conducting the said worship and adoration, no object animate or inanimate that has been, or is, or shall hereafter become, or be recognized as an object of worship by any man, or set of men, shall be reviled, or slightingly, or contemptuously, spoken of, or alluded to either in preaching, praying, or in the hymns, or other mode of worship that may be delivered, or used in the said messuage or building; and that no sermon, preaching, discourse, prayer, or hymn be delivered, made, or used in such worship, but such as have a tendency to the promotion of the contemplation of the Author and Preserver of the Universe, to the promotion of charity, morality, piety, benevolence, virtue, and the strengthening the bonds of union between men of all religious persuasions and creeds; and also that a person of good repute and well known for his knowledge, piety and morality, be employed by the said trustees, or the survivors, or survivor of them, or the heirs of such survivor, or their, or his assigns as a resident, superintendent, and for the purpose of superintending the worship, so to be performed as is hereinbefore stated and expressed, and that such worship be performed daily, or at least as often as once in seven days."

THE UNITY OF GOD.

The lectures of Mr. Hamilton on the *Unitarian Belief*, have not yet had as extensive circulation as they merit. To many of our readers, and especially to those at a distance, who have not been conversant with the religious discussions of the day, the following quotations from the second lecture will be acceptable and instructive.

The doctrine of the unity of God, taught by ancient Jewish prophets, and by Jesus Christ, is that there is only one eternal infinite intelligent Being in the universe—only one Person who possesses underived and absolute perfection, and to whom the term God, in its *highest meaning* may be applied.

I observe, in the first place, that this is a doctrine of reason; by which I mean, that it is a doctrine which the right application of the principles of reason to the appearances of nature is sufficient to discover to us.

When we look upon a tree, or a plant, with its flowers, or fruits, we perceive the most striking marks of contrivance and design; we see an adaptation of means to ends, altogether surpassing human ingenuity and skill, and from these instances of design, we infer at once the existence of a designer. Though we can not conceive of higher power, wisdom or goodness, than that which is manifested in the works of creation, yet all the instances of design in the universe cannot prove the existence of more than one Cause, or Agent, possessing the perfect attributes of God.

I have said that one being, or person, possessed of such attributes as we ascribe to God, is enough to account for all the appearances of nature. It is as useless and absurd to suppose the existence of more than one such being, as to suppose the existence of as many as there are distinct objects in the natural world. It is thus that nature does testify that there is only one Being—only one Person who possesses in perfection the attributes of Deity, inasmuch, as no more than one is necessary to account for all nature's appearances and phenomena.

So far as human science has yet been able to discover the laws of nature, or comprehend the design of its author, that design, when viewed in its most comprehensive range, appears to be as perfect in its unity, as when traced only in the smallest plant, or insect that lives. The whole system seems to reflect the glories of one, and *only one* perfect and infinite Mind. Such is the testimony of nature to the unity of God.

Let us consider, in the second place, what the scriptures teach on this subject.

Every reader of the bible must have observed that the doctrine that there is but one God, is not only implied in every chapter, and every sentence that relates to Deity, but that it is directly taught and carefully guarded in both the Old and New Testaments, as the foundation of all true religion. When, therefore, I affirm that the sciptures clearly teach the unity of God, I mean, not only, that they teach that there is but one God—but that this one God is one Person, and only one Person.

Mr. Hamilton proceeds to substantiate this position by reference to passages of scripture and reasonings upon them. Some of them we quote. It is due however to the author to state, that our quotations are detached passages, and must not, in the connexion in which we give them, be taken as a fair representation of his argument.

In reply to the scribe's question, "which is the first commandment of all?" our Saviour answered and announced the doctrine of the unity of God in the language of the Old Testament "Hear, O Israel, the Lord our God is one Lord." Observe that Christ did not intimate at this or any other time, that he had any new revelation to make, or any new doctrine to teach, in relation to the unity of God. But his language should be understood, as a clear declaration to the contrary—a declaration, that he himself received the doctrine in the *same sense*, in which it was understood by his nation generally. The *Jews have always* worshipped God as one, absolutely and perfectly one being, mind, spirit, or person. "The Lord our God is one Lord." This declaration to express the Trinitarian doctrine must be altered thus: The Lords our God are three Lords—for that doctrine ascribes underived and infinite authority and power to three persons—whereas the writers of the Bible invariably speak of God in terms which, according to the established meaning of them, denote one only person. The language of Moses is—"The Lord *he is* God, there is none else besides *him*." The Psalmist addressing Jehovah as one person says: "*Thou art* God alone." Isaiah thus testifies—"Thus saith the Lord that created the heavens, God *himself* that formed the earth and made it, *I am* the Lord and there is none else."

That divine person who in the Christian scriptures is commonly denominated the Father, is the only Divine Person of whom our Saviour ever spake as God Supreme. Christ on all occasions, used language on this subject in perfect accordance with that of the ancient prophets; but he never intimated as, I have already said, that any new truths in relation to the unity of God were to be made known. The latter circumstance is the more

remarkable, if the doctrine of the trinity be true, as the Jews had no idea of that doctrine. So far indeed were they from expecting that their Messiah would be Jehovah himself, that it is manifest from the New Testament, that they expected merely a *temporal king*, clothed with power and authority similar to that which was given to Moses. Instead of teaching a different doctrine concerning God, from that of the ancient prophets, Jesus always most explicitly inculcated the same.

In the third place, the testimony of nature and scripture, that there is but one God is contradicted by every orthodox statement of the doctrine of the trinity.

Though Trinitarians, like all other Christians, profess to receive the principle, that there is but one God, they have never yet been able, by any of their attempted illustrations of the doctrine of the Trinity, to *show its consistency* with the unity of God. Every trial at a reconciliation of these doctrines has terminated in defeat.

Can a doctrine, that is plainly contradictory to this most explicit and direct testimony of nature, and the sacred scriptures, have any real foundation in either? Can it be true? Judge ye.

ORIGINAL MISCELLANY.

[For the Christian Register.]

MR. REED,—The closing paragraph of the article, on "the one thing needful," (Christian Register July 10,) *might have been* inclosed in inverted commas. This will be thought perhaps a very superfluous correction; indeed I think it so.—There is one of your readers however (*but one*, most indubitably,) who stands in need of it; and who, without this help, cannot distinguish quotation, however expressly announced in what precedes. This *one*—your last week's correspondent—refers to that paragraph, as my words, with all deliberation and gravity. Let me advise him to a careful re-perusal of the whole piece; into which he now seems only to have *dipped* at random.

Having made *such* a mistake, it is no wonder perhaps, that he builds upon it another, worthily thus derived. From the sentence he mis-quotes, he gets it into his head, that I wish to settle the sense of this passage by authorities. Truly, it would be pains thrown away, for me to do so.—Until he can make something like an attempt even, towards doing away the weighty considerations already urged and yet standing in all their strength, I may spare myself the trouble of bringing up such a *corps-de-reserve*. Thus much may suffice. Though the piece in question occupies, I think, nearly one of your columns, I do not find anything more in it, requiring attention. Your correspondent, while he does not offer the pretence of argument on his own part, is so unhappy as not to comprehend mine.

But thanks to him, in parting, for the opportunity thus given, of here offering to your readers, (what, when collecting the various judgments of critics on this much-abused passage, I did unaccountably overlook) the edifying comments of the *judicious* Thomas Scott, the HOOKER of expositors! Let me hope forgiveness from his memory for this heinous omission. But a good thing can never come too late; so here they are, every whit as sagacious and sensible as the reader would expect. [Remember the inverted commas, Mr. Editor!] "She" (Martha) "put herself into an agitation of mind which was both uncomfortable and *sinful*. Not being able however to accomplish her designs, in which she probably consulted too much the credit of her hospitality, she was displeased with her sister for not coming to her assistance. She therefore came to Jesus in haste, and in some sense expostulated with him, &c. But his holy and heavenly mind viewed the case in a far different light; and addressing Martha with a tender and compassionate repetition of her name, he observed that she was solicitous and disquieted, (as the waters are agitated by a violent storm)[!] about many things unworthy her regard; but that one thing was needful, which she was at that time led to forget." [Most persons are so, when engaged with pots and kettles; at least, it has never been accounted a season so conducive to purposes of religious meditation, as that which Isaac chose.] * * * * * "Though Martha was on this occasion faulty; yet she was a true believer, and did not in her general conduct, neglect the one thing needful: we may therefore suppose that this seasonable and affecting reproof had its proper effect; and that when Jesus afterwards visited her house, her conduct was regulated by more spiritual and rational considerations."!!!

This quotation will, no doubt, Mr. Editor, occupy some space; but would you then curtail a particle of it—so pithy, so pertinent, so logically consecutive? But—irony apart,—enough of this dreamy and "preaching commentator." Hear now the words of a true critic; which may suffice, without more ado, to dispose of the whole of this long-winded and air-built fabric, called an exposition, by courtesy. "There is a strange propensity in many commentators," says Adam Clarke "to debase many of the females of the New Testament; and as Mary Magdalene has been made the chief of *prostitutes*, so has Martha, the model of all the *worldly-minded*. There is no intimation, not the slightest, that she was either worldly or careless about her soul. Nor was she at this time improperly employed. Our Lord's words are no rebuke; but a kind expostulation, tending and meant to vindicate the conduct of Mary."

To avoid recurrence to this subject again, let me refer to one text as an example, peculiarly striking, of that rage for *spiritual* interpretation, of which I made mention in my last article; but which passage did not then come to mind. It is Matt. xvi. 25, 26.—In the second of these verses, the words occur in our version—*Or what shall a man give in exchange for his soul?* Now the Greek word, (as every student knows,) is the same in both verses; in the same way (viz. *life*) it should have been rendered in both; in the same way, it is rendered by almost every interpreter, ancient, foreign or English, not excepting Doddridge himself; and from many of them not without just reflections on the carelessness and inconsistency of King James' translators. But these last left nothing in its natural state, which could, by possibility be perverted; and how many preachers, in the instance before us, but for this, would have wanted a convenient text?

CORRESPONDENCE.

A gentleman of this city has very obligingly favored us with the following extract of a letter from a friend at the South, who was a classmate with the late Mr. Southard, in the Cambridge Theological School.

[Communicated for the Christian Register.]

By the packet you sent me, I hear two pieces of disagreeable intelligence. My friend Southard is dead, and the school at Cambridge appears unable to meet the demands, which are made upon it. I have seen since, in the Register, a notice, from a well known hand, of my friend S. It is not for him that this event is to be regretted. Tried, as he had been, by sickness and poverty, he left this scene of things as fit, I believe, for that which is to succeed it, as ever an humble Christian could be. Never did I know, never do I expect to know a person more devoted to his profession. Ambition was nothing to him, life and its comforts were nothing to him, for he sacrificed them all, in the cause, to which he devoted himself. You know the circumstances, under which he embraced Unitarianism. It is one of the most remarkable points in his character, that, under these circumstances, which created in him an attachment to Unitarianism, such as few feel, he was ever candid to those of the opposite party. Never did he believe a doctrine to be true or false, because it was Unitarian—because his instructors believed it. In his whole class he was the most faithful to the hardest duty of a theological student, that of keeping his opinions unbiassed by the known views of beloved and respected professors.

Would that his spirit were more general! When I see the great demand, which is now made, and is every day increasing, for Unitarian preachers, and the small number who come forward to supply it, I cannot help thinking of the poor and friendless young man, who gave up everything that he might preach the truth in its purity, who bore amidst sickness and severe mental trials, the double labor of theological and classical studies, with no higher object for his wishes than a country village, and a salary just sufficient to live on. Would to God that spirit of self-sacrifice could find imitators. Never was there more need of such men than there is now; when the West and the South are turning to Cambridge for instruction; when infidelity and fanaticism are extending their conquests, and rational religion is the only safeguard from their ravages.

CHRISTIAN REGISTER.

BOSTON, JULY 24, 1830.

SUNDAY AFTERNOON SERVICE.

The heat of a few days of the last and present week, now happily so much mitigated, has been excessive; and we have seldom felt more the inconvenience of the usual hour of our Sunday afternoon service than the last sabbath. As it now is, it is precisely at the time, when the sun and heat are most oppressive: and when any good measure of fidelity, either as preacher or hearer, must be the fruit of effort. For the greater part of the year, the present hour we are well satisfied, is the best; and there are considerations, not without weight, which have been urged for the continuance of the same through the season. The necessity, it compels, of early dinner, and the brief opportunity it allows for luxurious indulgences, to any but to those, who choose to violate the sanctity of the day, are certainly not to be overlooked.

Still, we think, some change is desirable. The aspect of our worshipping assemblies in a sultry afternoon, like that of the last sabbath, is an unequivocal indication of the inconvenience of the time. And for ourselves, we see no objections, that, during three of the hottest months of the season, June, July and August, public services should commence at four, or even five, instead of three.

But whatever may be the hour of service, we heartily wish, that there was, as there ought to be, a better attendance. There are those, indeed, who are excused. For mothers with their young children, who have walked far in the morning, or who remain at home in the afternoon, to allow their domestics the same privileges, which they have enjoyed themselves, there is always a satisfactory apology. But to fathers and sons, young men and maidens, and all persons of every condition, who have neither sickness nor grief, old-age or indispensible duties to detain them, we should say, without exception, "Go to church." "Forsake not the assembling of yourselves, as the manner of some is." Nor do we exhort to an unreasonable service. If you will only make the experiment, you will find the church, even at the expense of a considerable walk thither, far more profitable and pleasant than your restless loungings at home. Far better will it be for your souls and bodies, to be found with your fellow-worshippers in the place of your solemnities, than to be wandering from parlor to chamber, from chair to sofa, or from sofa to couch, wearying yourselves with unprofitable complainings of the heat at home. To say nothing of your duty to your minister, whose drooping spirit your presence may help to quicken, you should remember, that it is the day, which the Lord hath made; and that as you are forbidden to employ it in any manner of work, so you are not permitted to waste it in indolent indulgence.

CHARITABLE GIFTS, LEGACIES, &c.

In adverting in our last Saturday's paper to the legacies of the late Mr. Belknap, we took occasion to suggest some few remarks on the subject of charitable bequests in general. And we doubt not as was then intimated that there are individuals, in every wide community, like our own, who with few domestic claims, and with abundant wealth, would readily become the benefactors of useful public institutions; and who, from various circumstances, whether of local residence, retired habits, and the like, not being intimately conversant with such affairs, would be even gratified by having their attention, or their preference directed to the best objects.

We might adduce an instance of this sort, somewhat uncommon, indeed, but which happened to fall within our knowledge.—A gentleman, who in the course of business had collected a very considerable estate, and whose commercial pursuits carried him frequently abroad, was suddenly seized with a fatal disease in a foreign port. He had no family, but strong attachments to his own country: and in making his will, he expressed a desire to bequeath something for the best public charities of Boston, his native city.—This, in one or two instances, he actually did; and with liberality. But from want of the knowledge, which might have guided his charities; and particularly of the *legal designation* of some of the institutions, he was disposed to select, only a part of his benevolent intentions were accomplished.

Now, here is a case altogether in point. Had an intelligent, disinterested friend been present to inform or to advise him, valuable bequests would have been made to some of our most useful institutions; and others, that were actually bestowed, would not have failed of their intention.

At the same time; we must repeat our hearty detestation of that officious intrusion into the chamber of sickness, and at the couch of the dying to obtain gifts for public objects at the sacrifice of private and domestic claims. This spirit is in nothing so hateful as when it is exercised for sectarian purposes; to build up a party, or to extend the influence of a peculiar or schismatical faith. It was thus, that the Priesthood of the Church of Rome abused their influence over the tender or the fearful consciences of the departing; and enriched themselves, their monasteries, or their churches, with possessions, that should, in all justice, have descended to the children, or to the expecting, and perhaps needy, kindred of their owners. Nor are we wholly without such examples among Protestant priests and professors.

We consider, moreover, that every man has a perfect right to judge for himself, both as to the extent of his ability, and the proper objects of his charity; whether they shall be donations or legacies; gifts during life, or bequests at death. There is not a little impertinence, as we sometimes witness, in men's undertaking to dictate to others what, and to whom, they shall bestow. An individual, apparently without domestic claims, may yet have many. No one can tell, how many indigent relations, near or afar off, he may have to support; what demands are made, of which from their very nature even his friends and neighbors can know nothing, by the extravagance, the profligacy, or dishonesty of those, whose wants he must supply, that their vices he may conceal. We have sometimes heard men censured for meanness, when, in fact, more than all their resources of charity were consumed in meeting demands, within the wide circle of their own connexions, which they justly prefer to the claims of strangers. While, therefore, the affluent should be ready to distribute, and be faithful to their obligations as stewards, let them not be uncharitably condemned by others, who cannot judge of the extent of their domestic obligations, or of their private charities.

HON. EDWARD EVERETT'S ADDRESS.

The address of Mr. Everett, at Charlestown, which was heard with high satisfaction, is just published. We have selected a few passages from it, which our readers will find on the first page of this day's paper; and which, in common with many other passages, they will peruse, we are certain, with great pleasure, as exhibiting a just and discriminating view of the character of our Pilgrim Fathers; and furnishing their true defence from the charge of inconsistency and intolerance, with which they have so often been reproached. It needs to be considered, more than it has been, that the founders of New-England are to be judged, not by the present times, but by their own; not by what we might now accomplish with the fruits of their labors, and the progress of the institutions which they founded; but by what was actually done by the parent country in their day, and by their fellow-countrymen and fellow-laborers, men who had the same views and the same love of freedom, at home. With our Fathers, as Mr. Everett shows, it was patient, faithful endurance, and ultimate success after all conceivable obstacles. With the Independents of England and the Cromwellites it was a fierce struggling, waste of blood and treasure, and at last, unconditional submission to royalty. They were pretending for thirty years to find "what was the Lord's pleasure;" and ended with giving themselves up to the pleasure of General Monk.

DUELLING.

We had hoped, and we still believe, that the practice of duelling is becoming less reputable in the southern states. There are still however, too many sad instances of attachment to the murderous practice. The Mobile Register gives an account of a duel which recently took place in Arkansas Territory, between two physicians, by the name of Smith and Jeffries. Smith was the challenger. It was a murderous conflict indeed. They fought at eight paces distance. The first fire was harmless, and an attempt was made at reconciliation; but Jeffries is reported to have said that he would not leave the ground till he had lost his own, or had taken the life of his antagonist. At the second fire Smith's right arm was broken; at the third Jeffries was wounded in the thigh. The distance was then shortened at the desire of both to six feet, and at the fourth fire Smith was shot through the heart and died instantly, and Jeffries was shot through the breast and died in four hours. The account says, in reference to Jeffries,—

"He was engaged at the time of this affair, to be married to a highly intelligent and amiable young lady of Mississippi, which circumstance, appears to have had a connexion with the duel; the lady reached the ground only in time to take her last earthly farewell, of the object of her affection. Her frantic cries, mingled with the grief of the friends, rendered it a scene of the most heart-rending description."

Perhaps the termination of the duel, dreadful as it is to the friends, may be well for the community. If all duels should terminate thus, the practice would soon cease. The rigid execution of the laws upon the survivor, when only one is killed would produce the same effect. Are not the seconds in this case murderers, in the full extent of the term? And is it not possible, is it not expedient and a duty to subject them to the most extreme penalty of the law? Public sentiment in that region will probably forbid it. They will perhaps find it necessary to hide themselves for a time, but when the first shock of horror and grief for the result is past, it is presumed they will stand boldly forth again, as has been done in other similar cases; and instead of being hunted as they should be, from the society of civilized men, they will in all probability, be at length courteously and cordially received to their former standing and privileges.

Have not the females of duelling communities, much of the guilt of duelling to answer for? Undoubtedly there are among them many high-minded persons, whose resolutely virtuous and Christian principles would spurn from their presence not only the duelist, but all who have been concerned in aiding or promoting duels. Is it not true, however, that the scorn and the spurning are generally, on the other side of the question? Are not they, who have too high and honorable notions to fight, often treated with neglect and scorn, by those who in this regard, at least, owe them their unqualified respect? So long as this is the case, there will always be found some thoughtless and weak-principled young men, who, though they are too cowardly to bear the scorn of the foolish and unworthy for an honorable deed, have nevertheless sufficient fool-hardiness to risk both life and peace to satiate a mad spirit of revenge. Let those who have it in their power to rectify this false estimate of honor, or to change or subdue this bad spirit,—and who not only neglect to use this power, but throw it into the opposite scale, to inflame an insane spirit of pride and revenge,—let such persons reflect that though the duelist-murderer has the deep stain of guilt on his character, which no repentance or after virtue can wipe out, he is not *alone* guilty. The arbiters of the character and temper of society—its leading and influential females,—willing or unwilling, must share largely in the guilt.

RECENT PUBLICATIONS.

CHRISTIAN EXAMINER *and General Review for July*, 1830.

Though this number has been some time before the public, we have not found it convenient to give it an earlier notice.

This work being the production of the joint effort of several able writers, it is expected to be what we find it, always able, and always in a greater or less degree interesting, according to the nature and interest of the topics.

The first article of this number is an elaborate and able metaphysical article on the 'Immortality of the Moral Powers,' by which is meant the Conscience and Will of man. Of the correctness of some of its speculations we do not feel prepared to speak, as we have not given it that careful and deliberate perusal, which from its very nature it demands, in order to be rightly understood and appreciated. It will be read with interest, and will be found to contain many just, generous and pleasing views of the nature and duties of man and of his relations to God and the future life.

The second article is on 'Early Religious Instruction,' and is evidently written by one who has not only bestowed much thought on the subject, but who speaks with the authority of experience, and is entitled to be heard with great respect. There is much truth in the following remark.

"The whole bearing of the religious instruction of children, is, and ever has been, rather to keep them from sinning, than to inspire them with motives to virtue, and to aid them in its acquisition. This has given the subject its sombre and unlovely aspect to them; and the whole system of associations must be changed, before it can become a grateful one to the heart of a child."

The subject is of the first importance, and we hope that one whose views are so just and discriminating—and who perceives so fully the evils of the present system of early religious instruction, will, in some form, favor the public with further suggestions and hints on the best means of remedying these evils.

The next article is a well written and discriminating review of the 'Memoir of Dr. Payson,' of which we have before given some notice, and of which, therefore, we shall not now more particularly speak.

The fourth article is a Review of the lately published Catalogue of the Library of Harvard University—The Catalogue of Dr. Parr's Library—and of Dibdin's 'Library Companion.' A dry subject this, most readers would suppose; and yet, by the peculiar tact and agreeable style of the writer it is made quite otherwise to the reader. We hope that the timely suggestions at the close, in regard to the continued enlargement and better security of the library of the University, will be made the subject of serious attention by gentlemen, whose literary taste and pecuniary resources, both qualify and enable them, to be the guardians and patrons of this institution.

The next article in order, on "Criminal Law," we have read with great interest and satisfaction. It is a review of "A Treatise on Crimes and Indictable Misdemeanors,"—an English work by W. O. Russell. The title of this book is used however, only as a text. A particular notice of it is postponed to the more important business of considering the condition of our criminal code, "the character it has and ought to have, and the difficulties which obstruct its execution;" as well as to that of suggesting improvements in its general features.

It needs but a hasty perusal of the article to perceive that the author is well qualified by experience, as well as legal knowledge, to point out the imperfection of our code, the abuses to which it is liable, and the importance and duty of giving it that elevated character which shall render it as it was designed to be, a powerful sanction of virtue and safeguard of the community. But, with the high respect we feel for the other merits of the article, we regard as a leading excellence, its *high moral tone*—its tendency, by raising the character of our criminal code, to give it a more efficient influence "in preserving the morals of the people, and maintaining public character."

One of the most prominent articles in this number, is on 'The nature and extent of inspiration,' being a review of Professor Woods' 'Lectures on the Inspiration of the Scriptures.' The subject is treated in a direct and bold manner, and the only doctrine of inspiration, which, as it seems to us can bear the scrutiny of free and intelligent minds, is vindicated with a master's hand. In allusion to the disposition of our Orthodox brethren to defend the doctrine of a verbal inspiration, even of passages which contain manifest obscurites, or instances of puerility, coarseness and indelicacy, he says,—

"We warn them, if they do confound the claims of revelation with the defence of such passages, if they dare to present themselves before the searching and free spirit of this age with such a defence, that they will have something to do with infidelity, besides conjuring up a phantom of it in the faith of their fellow Christians."

The first part of the article is an able vindication of Unitarian Christians from the charge of infidelity; or rather, we should say, it is an *expostulation*, which it seems to us must come searchingly home to the hearts of those who make the charge. "We are expostulating," says the writer, "we cannot reason, with those who deny us the credit of the faith we profess." "Our opponents must pardon us if we seem to speak loftily, in a case like this."

"We put the case," he continues to say, "to their own feelings, and we say to them, as they would say to us or to others, in a change of circumstances—with all our solemn professions before them, with all our preaching and our prayers in the name of Christ, with all our labors to illustrate the holy scriptures, with all our publications, our books, our commentaries—with all these things before them, we say that the charge they bring is not *decent*; and in common decency, we cannot descend to argue the point with them."

Again he says;—

"Does, or did, any Infidel ever admit the divine, supernatural, miraculous origin of that system, of interpositions and instructions, that is recorded in the bible? And was anything ever heard of, in all the annals of extravagance, more monstrous, than to charge men, who devoutly and gratefully profess to receive the bible in this supernatural character, with being Infidels?"

The concluding article is a review of Tyler's 'Lectures on Future Punishment.' It is not, however, so much a critique on the book, as it is a dissertation on the general subject of retribution Its leading purpose is, to place the doctrine of retribution on its true foundation, as intimately and necessarily connected with character; to show that whilst the gift and blessings of immortality are infinitely beyond the claims of any human merit, they are by divine mercy connected only with human virtue and effort; future happiness being made a natural result of present improvement, and the future life bearing the same relation to the present, which manhood bears to childhood.

The style of the article is captivating, and its argument clear and convincing.

CHRISTIAN'S MANUAL; *(New Series,)* Vol. I. No. 3. for July, 1830.

This work, though somewhat changed in its character, since its change of name,—being now better fitted for the use of *families*,—has not changed or lost in any degree its moral and religious tone. It continues to deserve, as we have frequently before hinted, a better patronage than

it is receiving. We have read the present number with interest. The original articles are;—"Sketch of the Life of Linneus; The Orphan Girl, or the testimony of a good conscience; The Muscle; Dialogue on Manuals; Lessons without books; Meditation.

The article entitled "Lessons without books," is a review of a small book of that title. The remarks are discriminating and just. The dialogue on Manuals vindicates, with ability, the expediency of conducting Sunday School instruction without them. Though Manuals may in some cases for a time, greatly relieve and aid young instructers, we believe they will eventually find that much more may be effected without them. The following extracts from the dialogue, seem to us to have much force.

"If you go to the pages of a manual, instead of your own heart, and the hearts of the children, to read there the questions they are to answer, you will find that your class will get through their religion as they do their grammar; and while competent to answer any question you may put to them, can hardly read to you the title page of the book of life, and may be totally ignorant of the deep import of its most insignificant lessons."

"The dangers that attend the use of manuals, I think, are many; the danger of teaching without them, is only, that we should find, in turning to our own minds, the nakedness, of the land; but should we not court this danger, and courageously see for ourselves how and where and when we are to plant, and pray to that God who gives the increase, that those we have undertaken to lead in his way may see in our efforts, a motive to the like exertions, if we are but one step before them it is enough. They will, in the true spirit of children, imitate us, and learn much more than if we were to attempt to explain to them the mode in which others have been taught, or are to be taught which is all that manuals can do for us. The word of God and the book of life are our best guides; and if we learn the way, we cannot find it very hard to show it to others."

The remaining articles are, three short and beautiful extracts from Herder and Richter; also four articles of Poetry—The Sabbath day 'Thy word is a lamp, &c.—To good resolutions—and a paraphrase of Psalm ciii.

Fifth Annual Report of the American Unitarian Association.

The fifth annual report, read to the society at its last meeting, has this week been published. In addition to the various information and official details, exhibited in the report itself, our readers will find copious, and we believe, correct notices of the addresses, that were offered by various gentlemen on the evening of the anniversary.

Lecture on Capital Punishments. A pamphlet with this title has just been published at Philadelphia. It is the substance of a Lecture, delivered at the First Universalist Church in that place, by A. C. Thomas, *pastor* of the church. He considers the subject first without relation to the testimony of the scriptures. He denies the right of society, in any instance to take human life. He would have all great offenders kept in perpetual confinement. In an appendix he replies to the argument for capital punishments, drawn from the Jewish law, that this law was for the Jews only—that if we follow it in one instance we must in all—must observe the passover, and take life for other offences than murder.

RELIGIOUS INTELLIGENCE.

Religious Celebration at Augusta. A discourse, appropriate to the occasion, was delivered on the 4th of July, by Rev. Mr. Bulfinch, in the Unitarian Church at Augusta, Geo. We understand, from a paper which we regret that we have mislaid, that the discourse was listened to with great interest, and that Mr. Bulfinch has complied with an urgent request to submit it for publication.

We are happy to learn that this religious Society to which Mr. Bulfinch ministers is in a highly prosperous condition.

The following original hymn was sung on the occasion.

HYMN.

God of armies, when the powers
Of Assyria's monarch came,
And their course to Salem's towers,
Mark'd with wasting sword and flame—
Nerveless lay the mailed hand;
Broke the shield and snapp'd the bow;
Vanquish'd was th' invading band,
Death-struck by no mortal foe.

Then the song of triumph swell'd,
From Morriah's rescu'd fane,
For the haughty foe repell'd,
And Judea free again.
Thus, oh Father, now to thee,
Flows a grateful nation's song,
And the voices of the free,
Each exulting note prolong.

Yet a nobler conquest gain,
Vanquish, Lord, our moral foes;
Burst each tyrant passion's chain;
May the reign of error close?
Save from each unworthy thought,
Sordid wish or view confin'd;
Grant the freedom Jesus brought,
Freedom of th' immortal mind.

From our lips a louder song
Then shall burst, of love and praise,
And our lives, their course along,
Shall a nobler anthem raise:
And another strain shall wake,
Heard alone by thee above,
While our hearts sweet music make,
To the theme, Eternal Love!

New Society in Louisville, Ky. We are happy in being able to state that a new Unitarian Society was organized on the 3d inst. at Louisville, Ky. We give below, the names of the committee who have been appointed, to manage the concerns of the Society, and who are authorized to proceed in the selection of land, and the erection of a Church. The prospects of the Society, we understand, are highly encouraging.

Committee.—G. W. Merriwither, S. S. Goodwin, E. H. Lewis, E. Applegate, P. Chamberlin, J. B. Bland, J. Middleton, F. A. Kaye, A. Allan.

Rhode Island Evangelist. A prospectus has been issued in Providence, by Mr. H. B. Brewster, of a new religious paper, to be entitled the "Rhode Island Evangelist." Of what character the paper is to be, we leave our readers to judge, as far as they may, from the following sentence in the prospectus.

"The paper is to be a free one, conducted on liberal principles; and will not be under the control, or management of any one sect, but embrace all denominations who believe in the influence of God's spirit to change the mind, and approve revivals of religion, and rely on the Lord Jesus Christ for salvation."

British and Foreign Unitarian Association.—The anniversary of this Society was held in London, on the 2d of June. Among the speeches on that occasion, was one by Rev. Mr. Fox, from which we give the following extract.

"Among the most pleasant circumstances attending these annual meetings, is the presence of our brethren in the faith from the different parts, not only of this country, but of the different countries of the world, and especially from that land of the New World, which promises to be the most important of all countries, when considered as influencing the destinies of all mankind—I mean the United States. At our last meeting we had Mr. Ware with us—doubtless, he is now among us in spirit, and I trust that we shall have him bodily with us at our meeting at Manchester; and now at our present meeting we have with us an illustrious person belonging to the same class of persons. Sir, I allude to Professor Kirkland, who is well known to many in this country by his character, his talents, and his productions; and it will well become us to bid him welcome among us, remembering, at the same time, that the best welcome we can give him is our declaration of a sincere and firm attachment to those principles which we hold in common, and the exercise of which, as they are the deep object of our desire, so also are they fraught with benefit both to ourselves and to the whole human race."

Religion of an African Tribe. A tribe has lately been discovered in the interior of Africa, by the missionaries of the Church Missionary Society in Egypt and Abysinia. The tribe is called the Magagine, and had never before been visited by a European. The following account is given of them in a late number of the Christian Observer.

"They inhabit a place called Darbia, 300 miles southwest of Darfur. They have suffered greatly from the slave traders of Darfur; their chief protection against whom is a natural fortification, a steep and lofty mountain, which if they can reach in time, they are safe from their pursuers. They do not materially suffer from want at that asylum, having good fountains and pasturage for their cattle. The seige of the mountain lasts sometimes for several months. The abodes of the people are usually pulled down by their enemies; but they do not think much of the trouble of building other houses of mud and stones in place of their former abodes. Nobody claims a property of soil, and every one cultivates as much ground as he pleases. The Magagine are a free people, and appreciate liberty as the greatest blessing. Slavery, therefore, to them is the greatest horror and abomination. Their liberty, however, is not without order and discipline. They have good and just laws, not many, according to which differences are adjusted. They have a headman, whom they obey; trifling quarrels are never referred to the judge, but are settled by the parties in single combat. They have an idea of a God, and believe that every person receives reward or punishment according to his merits, after this life. They have a notion of the existence of the devil. The history of the deluge is preserved in their traditions, but they believe that every living creature perished in that awful calamity, and that God created altogether new beings after the deluge. Good angels are considered as the guardians of good people. Their mode of worship appears to be simple, and is free from obscene practices; but they are still Pagans. They take great care of their children, and teach them early to obey and reverence their parents, and aged people. Their language is unknown."

SUMMARY.

Contributions for the American Colonization Society.

From "S. C." Groton, N. H.	$5,56
Collected at the Monthly Concert for prayer, in the 1st Congregational Church in Wiscasset, Me.	20,00
Contributed by a friend in Ackworth, N. H.	,50
" in Rev. Joseph Allen's Society in Northborough,	14,00
Contributed in Rev. Luther Sheldon's Society in Easton, 4th inst.	14,10
Contributed in the united Congregational and Baptist Society in Methuen, under the care of Rev. C. O. Kimball and S. F. Beard	11,61
Contributed in United Religious Society of Braintree and Weymouth	15,26
Contributed in Trinitarian Congregational Society, Waltham, under Rev. S. Harding	40,02
Con. in Rev. James Bates's So. Newton,	22,10
Con. in 2d Cong. Church in Dorchester	31,45
Con. in West Bradford	8,20
Con. in Theo' Seminary at Andover,	13,58
Con. in Rev. J. D. Knowles's Society, 2d Baptist, in Boston, 4th July,	36,00
Con. in Rev. Mr. Abbott's So. in Worcester,	51,71
Con. in the United Methodist Societies of Hingham and Weymouth, under the care of Rev. Messrs. Richardson and Sunderland,	6,42
Con. in Rev. Elijah Demond's So. in Lincoln,	10,50
Con. in Rev. Mr. Burges's So. in Dedham,	15,00
Con. in town of Pepperell,	9,00
Con. in Keene, N. H. 4th inst.	8,70
Con. in Swanzey, N. H. 4th inst.	2,00
Con. in Evangelical Con. Meeting-House in Cambridgeport, by Rev. David Perry,	22,10
Con. in Rev. R. Washburn's So. in Amherst,	25,00
Con. in Park Street Church, Boston, 5 inst.	50,52
Con. in Rev. C. Hitchcock's Society in Randolph, 4th inst.	19,66
Con. in Rev. Dr. Snell's Society in N. Brookfield, 4th inst.	18,68
Con. in Sharon,	5,41
Con. in Rev. D. Phelps's Society in Haverhill, 4th inst.	24,00
Con. in Rev. Mr. Smith's So. in East Sudbury, 4th inst.	20,00
Con. in Rev. J. Grafton's So. in Newton,	12,16
Con. in Rev. Mr. Camp's So. in Ashby, 4th inst.	10,00
Con in Rev. D. Fillmore's So. in Weston,	13,00
Con. in Rev. D. Huntington's So. in N. Bridgewater,	9,03
Con. in Rev. S. Holmes' So. in New Bedford,	25,00
Con. in Rev. M. Merrill's Society,	13,00
Con. by Methodists and Congregationalists united, of New Bedford and Fairhaven	4,00
Con. by Rev M. Brown, of Charleston, S. C.	5,00
Con. in Rev. Levi Pratt's So. in Hatfield, 4 inst.	20,25
Con. in Rev. M. Malthy's So. in Taunton,	18,79
Con. in Rev. Isaac Briggs' So. in Boxford,	9,50
Con. in Rev. Moses Welsh's So. in Plaistow, NH	6,00
Con. in Rev. Samuel Stearns' So. in Bedford	19,25
Con. in Rev. George Cowles' So. in Danvers	21,08
Con. in Rev. J. R. Barbour's So. in Byfield	8,66
	$715,80

CHARLES TAPPAN,
Treasurer, 78 State Street, Boston.

Census of Boston. Mr. Stephens, appointed to take the census in this city, yesterday, completed his labors with the exception of some two or three small islands. The result from a hasty adding up of the figures, subject to the addition of such families as were out of town when Mr. S. called and their houses closed, and perhaps some other trifling alterations falls some short of 61,000. The population in 1820 was 43,298. Increase in ten years about 17,500, or about 41 per cent. *Patriot.*

The Daily Advertiser, after stating the facts here given in regard to the population, makes the following remarks.

It is obvious we think from this result, (and we should draw the same inference from other facts, within our knowledge,) that the population of the city has fallen off considerably within the last two years. An enumeration was made in December, 1825, under the authority of the city government, and the population was then found to be 53,277. That enumeration showed an increase of 15,000 in five years, or 3000 a year. An equal ratio of increase probably continued until 1828, since which time there has probably been a decrease, principally from the diminished number of mechanics employed in building.

The ratio of increase throughout the State by the present census will probably prove to be about double what it was during the preceding ten years. This arises from the great diminution in the amount of emigration, arising in a great degree from the employment of the increasing population in manufactures. The increase of the next ten years will depend in a great measure upon the course which is adopted in the State in relation to means of internal communication.

City Affairs. In Board of Alderman, Monday, July, 19.—Committee on petition of J. Leman and others, to have halibut, cod and hadock, sold in the streets in Summer, made a report adverse to the same, considering, that the order regulating the sale of fresh fish contained wise and salutary restrictions, calculated to promote health.

Memorial of William Sullivan and others respecting licensed houses, and licensing theatres, was read and committed to the Mayor and Aldermen Oliver and Williams.

Committee of Finance reported an order appropriating $7000 for the purchase of land near the junction of Broomfield and Washington streets, individuals having offered to give up land taken by the city on the opposite side, in case the street might be further widened. The question being on the passage of the order, it was decided in the negative—Yeas 28, Nays 6: two thirds of the whole council being required by the rules and orders to vote in the affirmative, for its passage, and only 34 being present.

The Weather. Yesterday [Thursday,] was the hottest day of the present season, though in consequence of a greater circulation of air, perhaps not so oppressive as two or three of the preceding days. The thermometer has risen to 90 degrees or higher for seven days in succession. This is a longer continuance of extreme hot weather than has happened for many years, and with the exception of two or three days in 1825, when the thermometer rose to 100 degrees, there has been no weather so hot within the last dozen years.

The following table will show the fluctuations of the thermometer on each day for a week past.

	At Sunrise.	1 P. M.	10 P. M.	greatest heat.	least heat
Friday July 16,	70	90	78	90	68
Sat. " 17,	72	92	78	92	72
Sun. " 18,	72	94	81	94	72
Mon. " 19,	76	85	79	90	76
Tues. " 20,	76	85	79	90	74
Wed. " 21,	74	96	84	96	80
Thurs. " 22,	80	96	—	97	80

On Monday and Tuesday the wind was East. *Dai. Adv.*

Sale of Paintings. On Monday last, of the paintings that have adorned the Athenæum Gallery the present season, those by Doughty, which had not been previously disposed of privately, were sold under the hammer. It was melancholy to see such chaste and beautiful specimens of American genius exposed to such a fate. But while they were universally admired they were suffered to remain without purchasers: it cannot be supposed that the artist could afford to keep them, and they were of necessity committed to the highest bidder. We learn that the distinguished artist himself intends in future to devote himself to teaching an art, by which he has gained such an enviable excellence. The following are the pieces which were sold on this occasion, with the prices and purchasers' names.

Sale of Paintings by J. L. Cunningham at the Athenæum Gallery, on Monday.

No. 139. Setter—purchased by Josiah Bradlee, at	$10
142. Summer Sun Rise—by Dr. Green,	15
128. The Departure—by Mr. Whittemore,	9
136. The Cataract—by Mr. Alexander,	24
154. Death of the Stag—by Dr. Dodman,	95
145. Lehigh Scenery—by Mr. Bradlee,	25
153. Cottage Girl—by Mr. Whittemore,	6
183. Waterfall—by Mr. Alexander,	32
189. Autumnal Twilight—Dr. Green,	25
200. Summer Sunset—by Mr. Alexander,	25
202. Swiss Scene—by Dr. Green,	35
203. Scene on the Susquehanna—by Mr. Alexander,	25
208. Winter Sunset—by Dr. Green,	29
209. The Angler—by Mr. Alexander,	23
140. The Rapids—by Mr. Locke,	18
141. The Idle Boys—by Mr. Petton,	18
152. View of Norwich Falls—by Dr. Fisher,	18
85. View of Brattleborough—by Mr. Holbrook,	15

Centinel.

The Advertiser of Saturday last has the following paragraph, in reference to the death of a gentleman, noticed in our last.

We are happy to learn that the notice of the death of the Rev. Ebenezer Hubbard, of Lunenburg, which was published in several papers and was copied into our paper Wednesday last, was not true. We learn that he met with a severe injury by being thrown from a chaise some weeks since, but that on Wednesday last his wound was doing well, and it was hoped he would recover.

Wearing Mourning. Several meetings have been had in different parts of the country, but more frequently in New England, to consider the present fashion of wearing deep mourning for near relatives. The custom has been invariably disapproved of as bringing very often a heavy expense on those little able to afford it, and also encroaching upon the hours of grief with its ceremonious details. *Trav.*

Salem, July 22

Supreme Court. The Supreme Judicial Court of this Commonwealth, commenced a special session in this town, on Tuesday last, at 11 A. M. Present Chief Justice Parker, and Judges Putnam, Wilder and Morton. The Attorney General (Morton) and Solicitor General (Davis) were likewise present.

The Chief Justice delivered to the Grand Jury a most able, impressive and eloquent Charge, on the law of Murder, and particularly in relation to principals and accessaries.

The Grand Jury then retired, elected Ebenezer Shillaber, Esq. of Danvers, as Foreman and proceeded to investigate the case. As their proceedings are privately conducted, no particulars of their investigations can be given to the public. It is generally understood, however, that the elder Knapp, who has heretofore made a confession relative to the murder of Mr. White, was brought before the Grand Jury on Tuesday afternoon, but that *he refused to testify to any thing he had before said on the subject.* Palmer, who was brought from Maine, it is said, testified before the Jury yesterday morning—and many other witnesses were yesterday examined.

The Court adjourned, on Tuesday noon, to 9 A. M. on Wednesday, when they met, and again immediately adjourned to 3 P. M. when, there being no business before them, they adjourned to 9 A. M. this morning.

The Counsel engaged for the prisoners, are as follows:—Hon. Samuel Hoar, of Concord, Messrs. Ebenezer Shillaber and John Walsh, Esqs. of Salem, for George Crowninshield; Franklin Dexter, Esq. of Boston, and Robert Rantoul, Esq. of Salem, for J. J. Knapp, jun. and John Francis Knapp; and Lemuel Shaw, of Boston, for Benjamin Selman.

Associations of Teachers. The State Committee on Lyceums in most of the counties in Massachusetts, have taken measures to organize town associations of teachers throughout their several districts, and to establish county conventions of teachers, to meet semi-annually in each county.

Town and County Lyceums are to provide permanent facilities for weekly, and semi-annual meetings of teachers, whoever they may be, or however often their change. Though the members will change, the institutions and the advantages they offer will be permanent and increasing.

Mechanics and Working Men. The Genius of Temperance, published at New York, has the following paragraph in reference to this class of its citizens.

An erroneous impression prevails abroad that their movements are identified with the principles of Frances Wright and R. D. Owen. The *reverse* is the fact. The Owen party having vainly attempted to decoy and mislead them, under the guise of friendship, and a majority of the working men having explicitly disavowed all connexion with them, the two parties are now acting in direct opposition to each other.

New-York, July 21. *The Weather.* Up to the time at which we are writing, 10 P. M. the temperature has continued to be too warm for comfort in the narrow cross streets, and indeed any where in the city. The Thermometer in the N. E. corner of the large room in the Exchange, stood at 86 deg. at 9 o'clock this morning. In the same situation at noon 88 1-2. At the Bank Coffee House, in the shade it stood at 90.

At Philadelphia, yesterday morning, at 9 o'clock, the Thermometer stood at 90. At 12 o'clock, at 93.

At Baltimore, at 1 o'clock on Friday, the mercury was at 90 deg.; at 3 o'clock on Saturday, at 93; at 1 o'clock, 94; and on Sunday at the same hour 94.

Premium Tract. It may be recollected that some months since, the American Tract Society offered a premium of 50 dollars for the best Tract to Distillers and the Venders of ardent spirit. Twenty competitors have sent in their manuscripts for the prize. These tracts have been examined and compared; and on the 30th ult. the Committee of Examination awarded the premium of 50 dollars to the Rev. Baxter Dickinson, of the town of Newark, N. J. for the tract entitled "*Alarm to Distillers and all who encourage them.*" The Committee speak of the remaining nineteen tracts as all breathing a correct spirit, and many of them evincing great strength of argument and sound intelligence, *seven* of which, at least, they think are too good not to appear in some form before the public. *Newark Sentinel.*

The eight children and grand children of the Moorish Prince, have been all redeemed, at the high price of $3100. They arrived in New York from Natchez some days ago, and are now at Brooklyn. Colonization Society will give them a free passage to Liberia in the vessel which is to sail from Norfolk in October. The Prince, it will be recollected, returned to Mohamedanism, and died soon after his arrival in Africa. *Cent.*

Basis of National Civility. We learn that the packet ship Francis 1st has brought out a pair of slippers for the President of the United States, and another pair for the Hon. Secretary of State, presents from the Emperor of Morocco. There is a stern republican clause of the Constitution of these States, which will prevent their Excellencies from stepping into the Emperor's shoes. *N. Y. Jour. of Com.*

Sun Flower Oil, is likely to become an article of extensive manufacture in this country. The American Farmer states that at a large dinner party in the neighborhood of Baltimore, recently, consisting of gentlemen from town and country, a sallad, dressed with sun-flower oil was eaten, and was pronounced to be excellently well dressed, nobody suspecting it not to be olive oil. By an improved mode of extracting the oil, a bushel of seed will yield a gallon of oil. Land which produces Indian corn will yield from 50 to 70 bushels of the seed or grain of the sun-flower per acre. *Nat. Intell.*

It appears by the Governor's Proclamation, that the new Constitution of the State of Virginia has been ratified by a majority of 10,492. A new election for members of the next Legislature, will take place in October; (the election which was made at the usual time in April last) being superseded and set aside by the adoption of the Constitution. *Nat. Intel.*

Snake Poison. A Mr. M'Corwick of Newton, Ind. publishes that pulverised charcoal made into a plaster with hog's lard, is a grand antidote to the poison of snake bites. With it he cured a child which was bitten by a copper head in both ancles. So rapid was the progress of the poison, that in five minutes after the biting, the child's tongue was swollen, and green matter ejected from the stomach: "but the effect of the antidote was nearly as instantaneous as the poison," and the child entirely recovered. The ointment was applied every half hour for twelve hours. One editor suggests it might be a good application for the sting of the bee and other insects. *Trav.*

Temperance in Liberia. It is stated on the authority of Dr. Mechlein, the agent of the colony, lately arrived in this country, that a duty of 25 cents is imposed by the colonial government on every gallon of ardent spirit landed in Liberia; and that a license for the retail of spirit in the colony is $300 per annum. *Trav.*

Mexico. By an arrival at New York the papers of Vera Cruz to June 22d, are received. They furnish the following;—

The partisans of Guerrero were again in open contention with the Government. Capt. Collins gives verbal information that official news of the defeat of the Government army near Acapulco was received in Vera Cruz on the 21st. General Bravo and Colonel Bartubusso were taken prisoners by the forces under Guerrero and Minez. According to the accounts contained in the Vera Cruz paper of a few days previous, Acapulco was not considered in the least danger. On the 14th General Badejo marched with a division of Bravo to occupy Tecpan. A contest ensued, from which he was obliged to retire with loss. It is mentioned that the importance of the negotiations concluded in Europe, had induced the Government, for the purpose of carrying them into effect, to nominate the Governor of Vera Cruz, Senor Sebastian Camacho, Envoy Extraordinary and Minister Plenipotentiary. There were no disturbances during the elections in the city of Mexico on the 10th of June. They were conducted in a quiet and orderly manner. The project of declaring Cuba independent is again agitated.

Bolivar. The Savannah Georgian says:—"A letter from Carthagena, dated 1st of June states, that Bolivar will not leave Colombia, a resolution which it is said has been taken after a long deliberation with Juan de Francisco and Garcia del Rio, his agents in Congress."

Greece. We gave, in our last paper, an account of the resignation of the sovereignty of Greece, by Prince Leopold. He is greatly censured by the English Government papers. We suspect, however, it will finally prove that he has pursued the course of wisdom and duty. The following paragraphs respecting the actual state of things, in some parts of Greece, favor this conclusion.

"Hostilities have recommenced between the Greeks and Turks in the Isle of Syra, with more obstinacy than ever. The two parties do not give any quarters to each other.

"The Greeks are daily exposed to fresh vexation. Arta and Prevesa have for some time past experienced much disturbance and extortions. The Albanians have recently sacked Janina, whilst the Governor kept himself shut up in his castle, where he was besieged. His adversaries at the same arrested and carried into slavery all the Christians who dared to come out of their houses.

"A letter from Venice, of the 12th of May, states that two captains of ships had arrived there, one from Navarin, and the other from Poros, who stated that, previous to their departure, the French garrisons of these places had sent detachments into the interior, to disperse the armed multitudes, which, in several quarters, opposed the payment of the taxes. It is also stated that hostilities had recommenced between the Turks and Greeks in the island of Syra, where no quarter."

Odessa, April 21. A letter from Erzeroum of 8th March, says—"A few days ago a caravan of pilgrims, on their way to Mecca, arrived here from Persia. It consists of five hundred persons, among whom is Mirza Mussan Khan, brother of the Caimacan of Tauris, with his wife the daughter of the Shah; also one of the principal wives of the Shah himself, and one of the wives of Abbas Mirza. The suits of these persons consist of several Chams and Beys, from Tauris and Khoi. The caravan takes the road to Alleppo."

South African College. By the papers from the Cape of Good Hope to April 17th, received at the office of the Commercial Advertiser, it appears that dissentions prevailed in the Academic Senate of the South African College—a very promising institution—to such an extent, as to threaten injury to its usefulness. The subject of contention was the question, whether religious instruction should be given within the walls of the college, or within the vestries of the different churches to which the students belong. *Trav.*

It is stated in a late English publication, that an architect lately constructed a machine for dressing stones, which, in little more than a minute, will give a smooth face to a stone 5 feet in length by 1 foot in breadth.

The King of Bavaria has given order for the establishment of a Catholic Society, and a Protestant Society, for the dissemination of moral and religious books among the people. *Trav.*

To Correspondents. A. B. was received too late for insertion this week.

H. is under consideration.

☞ Those of our subscribers who can conveniently spare the two last Nos. of the Register, viz. 28 and 29 will confer a favor on the editor by returning them to him by mail or otherwise.

MARRIAGES.

In this city, Rev. Caleb B. Shute, of Dunstable, N. H. to Miss Abigail E. Clough, 4th daughter of Mr. Ebenezer C.

In Bridgewater, Mr. Elbridge G. Williams to Miss Hannah G. Williams.

In Stoughton, Mr. Alva Morrison to Miss Mira Southwort.

In West Barnstable, Mr. Henry Parker to Miss Octavia Thacher.

In Portland, Rev. Samuel Fuller, jr. Rector of Grace Church, Providence, R. I. to Miss Charlotte R. daughter of Simon Greenleaf, Esq.

In Concord N. H. Rev. Moses G. Thomas, Pastor of the second Congregational Church in Concord, to Miss Mary Jane Kent, daughter of Hon. William A. K.; Capt. Seth Eastman to Miss Sarah, daughter of Capt. Enoch Coffin.

In Bennington, Vt. Rev. Hollis Reed, Missionary, to Bombay, to Miss Caroline Hubbell, of B.

In Newport, Lieut. Silas Casey, of the U. S. Infantry to Miss Abby daughter of the Hon. Dutee J. Pearce.

In Cincinnati, Ohio, the 8th inst. Joshua H. Hayward, M. D. of Boston, to Miss Sarah Ann McLean, daughter of the Hon. Judge McLean.

DEATHS.

In this city, Mrs. Maria B. aged 31, wife of Mr. Thomas Townsend; on Saturday, Mrs. Abby Jane Safford, wife of Dea. Daniel S. 26; Mrs. Hannah Flagg, 73; Mr Zebah Thayer, 66; Mr. James Cunley, 47; Cedric, infant child of Isaiah D. and Caroline Richards, 10 mos.; Edward, only son of Edward A. and Eliza T. Raymond, 16 months; Mr. Daniel Dunlap, 26.

In Framingham, of lock jaw, Mr. Thos Washburn, aged 32, leaving a wife and two young children.

In New-Bedford, Major John Coggeshall, an officer of the Revolution, aged 73.

In Dover. Mrs. Relief, wife of Mr. Robert Perkins, aged 44; Mr. Philip Emery, 28.

In South Berwick, Mrs. Sophia, wife of John P. Lord, Esq. aged 42.

In Cotutt, Mr. Josiah Crocker, a Revolutianaly Pensioner.

In Philadelphia, suddenly, Rev. Noah Davis, Agent of the Baptist General Tract Society.

JUVENILE BOOKS AND MANUALS for *Unitarian Sunday Schools.* The Subscribers respectfully give notice to the Clergy and Teachers of Sunday Schools, in the city and country, that they have now on hand, probably, the most complete selection of Sunday School Books, and Manuals, that can be found in the city. Long experience in this branch of education has given them a thorough knowledge of the character of Books most wanted in Sunday Schools. They have also the aid of several Gentlemen who have given much of their time to this subject, and who are well qualified to judge of the moral tendency of such publications. They have published a catalogue of the best Books, which may be found at their store, or will be sent to any place requested. Those who have not time to devote to the selection of Books will find it for their interest to send to the Subscribers, stating the amount, and about the number of Books they wish, and they will be selected with care and promptly sent, accompanied with a bill of prices. WAIT, GREENE & Co.
Booksellers, 13 Court Street.

Just published, The Stereotype edition of Allen's Questions. eow4w. July 17.

CHRISTIAN DISCIPLE AND EXAMINER. A complete set of the Christian Disciple, and Christian Examiner, including the old series and new, of both works,—the whole handsomely and faithfully bound in half Russia, in eighteen volumes, may be had at this office. It is difficult to obtain complete sets of this work,—which has become quite important to public libraries, and especially theological libraries, as well as to private gentlemen who wish to know the course of argument that has been used during the most important period of the Unitarian controversy. This set is offered for *thirty six* dollars. If wanted by any gentleman or institution at a distance, application may be made to the editor of this paper, by mail, and it shall be reserved, or forwarded according to order. July 17.

FIFTH ANNUAL REPORT OF THE A. U. A. This day published, the "Fifth Annual Report made to the American Unitarian Association, May 25, 1830. With the Addresses at the Annual Meeting," pp. 60. 12mo. GRAY & BOWEN,
July 17. 135 Washington Street.

PEW TO LET. Part of a Pew in King's Chapel, well situated and furnished. Inquire at this Office. July 17.

HILLIARD & BROWN Booksellers to the University, Cambridge, keep constantly for sale—

Annotations on the New Testament. By J. P. DARNEY. 12mo.
Prayers for the use of Families. 18mo.
South's Sermons. 8vo.
Jeremy Taylor's Sermons. 3vols. 8vo.
July 10. 3t.

STEREOTYPE FOUNDRY.—The Undersigned inform Authors and Publishers that they execute works in the first rate style, with accuracy and despatch.

Orders, or proposals for stereotyping from any part of the United States, will be respectfully attended to.
LYMAN THURSTON & Co.
July 10.

CARPENTER'S CATECHISM. This day published by GRAY & BOWEN, "An Introductory Catechism by Dr. Carpenter, and also a Catechism of Scripture names by Dr. Watts. July 10.

SELECTED POETRY.

The New England Review introduces the lines we have here given (we know not from what author) with the following remarks.

"We can almost find it in our hearts to admire the idolatry of the ancient Guebre. His prayers were offered up in no human temple; but he ascended to the mountain tops, and there, with all the glory of earth around him, laid the offering of flowers upon the altars of the world. It was a beautiful superstition. The heart is often cool amid the ceremonies of a worshipping multitude, but it cannot contemplate nature without *feeling the mysterious stirrings of the Spirit of God.*— There is a hidden chord which binds it to the lovely things of creation, and when that chord is swept it gives out a gush of music whose tones have power to charm away 'the fiends that riot on the soul.'"

IS THERE A GOD.

Answered by an appeal to Morning, Noon & Night.

Now breathes the ruddy morn around
His health-restoring gales,
And from the chambers of the east
A flood of light prevails.

Is there a God? Yon rising sun
An answer meet supplies;
Writes it in flame upon the earth,
Proclaims it round the skies.

The pendant clouds that curtain round
This sublunary hall,
And firmament on high reveal
A God that governs all.

The warbling lark, in realms of air,
Has trill'd her matin lay;
The balmy breeze of morn is fled;
It is the noon of day.

Is there a God? Hark! from on high
His thunder shakes the poles;
I hear his voice in every wind,
In every wave that rolls.

I read a record of his love,
His wisdom and his power,
Inscribed on all created things,
Man, beast, and herb and flower.

The sultry sun has left the skies,
And Day's delights are flown;
The owlet screams amid the shade,
And Night resumes the throne.

Is there a God? With sacred fear
I upwards turn mine eyes;
There is, each glittering lamp of light—
There is, my soul, replies.

If such convictions to my mind
His works around impart;
O let the wisdom of his word
Inscribe them on my heart:

That while I ponder on his deeds,
And read his truth divine,
Nature may point me to a God,
And grace may make him mine!

MISCELLANEOUS SELECTIONS.

JAMES FERGUSON.

To the extracts we have formerly given from the Library of Entertaining Knowledge, we now add the following sketches of the life and character of James Ferguson.

Among self-educated men there are few who claim more of our admiration than the celebrated James Ferguson. If ever any one was literally his own instructor in the very elements of knowledge, it was he. Acquisitions that have scarcely in any other case, and probably never by one so young, been made without the assistance either of books or a living teacher, were the discoveries of his solitary and almost illiterate boyhood. There are few more interesting narratives in any language than the account which Ferguson himself has given of his early history. He was born in the year 1710, a few miles from the village of Keith, in Banffshire; his parents, as he tells us, being in the humblest condition of life (for his father was merely a day-laborer,) but religious and honest. It was his father's practice to teach his children himself to read and write, as they successively reached what he deemed the proper age; but James was too impatient to wait till his regular turn came. While his father was teaching one of his elder brothers, James was secretly occupied in listening to what was going on; and, as soon as he was left alone, used to get hold of the book and work hard in endeavoring to master the lesson which he had heard thus gone over. Being ashamed, as he says, to let his father know what he was about, he was wont to apply to an old woman who lived in a neighboring cottage to solve his difficulties. In this way he actually learned to read tolerably well before his father had any suspicion that he knew his letters. His father at last, very much to his surprise, detected him one day reading by himself, and thus found out his secret.

When he was about seven or eight years of age, a simple incident occurred which seems to have given his mind its first bias to what became afterwards its favorite kind of pursuit. The roof of the cottage having partly fallen in, his father, in order to raise it again, applied to it a beam, resting on a prop in the manner of a lever, and was thus enabled, with comparative ease, to produce what seemed to his son quite a stupendous effect. The circumstance set our young philosopher thinking; and, after a while, it struck him that his father in using the beam had applied his strength to its extremity, and this he immediately concluded, was probably an important circumstance in the matter. He proceeded to verify his notion by experiment; and having made several levers, which he called bars, soon not only found that he was right in his conjecture, as to the importance of applying the moving force at the point most distant from the fulcrum, but discovered the rule or law of the machine, namely, that the effect of any form or weight made to bear upon it is always exactly proportioned to the distance of the point on which it rests from the fulcrum. "I then," says he, "thought that it was a great pity that by means of this bar, a weight could be raised but a very little way. On this, I soon imagined that by pulling round a wheel, the weight might be raised to any height by tying a rope to the weight and winding the rope round the axle of the wheel; and that the power gained must be just as great as the wheel was broader than the axle was thick; and found it to be exactly so, by hanging one weight to a rope put round the wheel, and another to the rope that coiled round the axle." The child had thus, it will be observed, actually discovered two of the most important elementary truths in mechanics—the lever, and the wheel and axle; he afterwards hit upon others; and all the while, he had not only possessed neither book nor teacher to assist him, but was without any other tools, than a simple turning lathe of his father's and a little knife wherewith to fashion his blocks and wheels, and the other contrivances he needed for his experiments. After having made his discoveries, however, he next, he tells us, proceeded to write an account of them; thinking his little work, which contained sketches of the different machines drawn with a pen, to be the first treatise ever composed of the sort. When, some time after, a gentleman shewed him the whole in a printed book, although he found that he had been anticipated in his inventions, he was much pleased, as he was well entitled to be, on thus perceiving that his unaided genius had already carried him so far into what was acknowledged to be the region of true philosophy.

It is a ludicrous blunder that the French astronomer, Lalande, makes, in speaking of Ferguson, when he designates him, as "*Berger au Roi d'Angleterre en Ecosse;*" the King of England's Shepherd for Scotland. He had no claim to this pompous title; but it is true that he spent some of his early years as a keeper of sheep, though in the employment not of the state, but of a small farmer in the neighborhood of his native place. He was sent to this occupation, he tells us, as being of weak body; and while his flock was feeding around him, he used to busy himself in making models of mills, spinning wheels, &c. during the day, and in studying the stars at night, like his predecessors of Chaldæa. When a little older he went into the service of another farmer, a respectable man called James Glashan, whose name well deserves to be remembered. After the labors of the day, young Ferguson used to go at night to the fields, with a blanket about him and a lighted candle, and there, laying himself down on his back, pursued for long hours, his observations on the heavenly bodies. "I used to stretch," says he, "a thread with small beads on it, at arms-length, between my eye and the stars; sliding the beads upon it, till they hid such and such stars from my eye, in order to take their apparent distances from one another; and then laying the thread down on a paper, I marked the stars thereon by the beads." "My master," he adds, "at first laughed at me; but when I explained my meaning to him, he encouraged me to go on; and, that I might make fair copies in the day time of what I had done in the night, he often worked for me himself. I shall always have a respect for the memory of that man." Having been employed by his master to carry a message to Mr. Gilchrist, the minister of Keith, he took with him the drawings he had been making, and shewed them to that gentleman. Mr. Gilchrist upon this put a map into his hands, and having supplied him with compasses, ruler, pens, ink and paper, desired him to take it home with him, and bring back a copy of it. "For this pleasant employment," says he, "my master gave me more time than I could reasonably expect; and often took the threshing flail out of my hands, and worked himself, while I sat by him in the barn, busy with my compasses, ruler and pen." This is a beautiful, we may well say, and even a touching picture—the good man so generously appreciating the worth of knowledge and genius, that, although the master, he voluntarily exchanges situations with his servant, and insists upon doing the work that must be done, himself, in order that the latter may give his more precious talents to their more appropriate vocation. We know not that there is on record an act of homage to science and learning more honorable to the author.

For some time after this, he was very unfortunate. Finding that it would not do to remain idle at home, he engaged in the service of a miller in the neighborhood, who, feeling probably that he could trust to the honesty and capacity of his servant, soon began to spend all his own time in the alehouse, and to leave poor Ferguson at home, not only with every thing to do, but with very frequently nothing to eat. A little oatmeal, mixed with cold water, was often, he tells us, all he was allowed. Yet in this situation he remained a year, and then returned to his father's very much the weaker for his fasting. His next master was a Dr. Young, who having induced him to enter his service by a promise to instruct him in medicine, not only broke his engagement as to this point, but used him in other respects so tyranically, that, although engaged for half a year, he found he could not remain beyond the first quarter, at the expiration of which, accordingly, he came away without receiving any wages, having "wrought for the last fortnight," says he, "as much as possible with one hand and arm, when I could not lift the other from my side." This was in consequence of a severe hurt he had received, which the Doctor was too busy to look to, and by which he was confined to his bed for two months after his return home.

Reduced as he was, however, by exhaustion and actual pain, he could not be idle. "In order," says he, "to amuse myself in this low state, I made a wooden clock, the frame of which was also of wood, and it kept time pretty well. The bell on which the hammer struck the hours was the neck of a broken bottle." A short time after this, when he had recovered his health, he gave a still more extraordinary proof of his ingenuity, and the fertility of his resources for mechanical invention, by actually constructing a timepiece, or watch, moved by a spring. But we must allow him to give the history of this matter in his own words:—

"Having then," he says, "no idea how any timepiece could go but by a weight and a line, I wondered how a watch could go in all positions; and was sorry that I had never thought of asking Mr. Cantley, who could very easily have informed me. But happening one day to see a gentleman ride by my father's house (which was close by a public road,) I asked him what o'clock it then was? He looked at his watch, and told me. As he did that with so much good-nature, I begged of him to shew me the inside of his watch; and though he was an entire stranger, he immediately opened the watch, and put it into my hands I saw the spring box, with part of the chain round it; and asked him what it was that made the box turn round? He told me that it was turned round by a steel spring within it. Having then never seen any other spring than that of my father's gun-lock, I asked how a spring within a box could turn the box so often round as to wind all the chain upon it? He answered, that the spring was long and thin; that one end of it was fastened to the axis of the box, and the other end to the inside of the box; that the axis was fixed, and the box was loose upon it. I told him that I did not yet thoroughly understand the matter. 'Well, my lad,' says he, 'take a long, thin piece of whalebone; hold one end of it fast between your finger and thumb, and wind it round your finger; it will then endeavor to unwind itself; and if you fix the other end of it to the inside of a small hoop, and leave it to itself, it will turn the hoop round and round, and wind up a thread tied to the outside of the hoop.' I thanked the gentleman, and told him that I understood the thing very well. I then tried to make a watch with wooden wheels, and made the spring of whalebone; but found that I could not make the wheel go when the balance was put on, because the teeth of the wheels were rather too weak to bear the force of a spring sufficient to move the balance; although the wheels would run fast enough when the balance was taken off. I inclosed the whole in a wooden case, very little bigger than a breakfast tea-cup; but a clumsy neighbor one day looking at my watch, happened to let it fall, and turning hastily about to pick it up, set his foot upon it, and crushed it all to pieces; which so provoked my father, that he was almost ready to beat the man, and discouraged me so much, that I never attempted to make such another machine again, especially as I was thoroughly convinced I could never make one that would be of any real use."

What a vivid picture is this of an ingenuous mind thirsting for knowledge! and who is there, too, that does not envy the pleasure that must have been felt by the courteous and intelligent stranger by whom the young mechanician was carried over his first great difficulty, if he ever chanced to learn how greatly his unknown questioner had profited from their brief interview! That stranger might probably have read the above narrative, as given to the world by Ferguson, after the talents which this little incident probably contributed to develope had raised him from his obscurity to a distinguished place among the philosophers of his age; and if he did know this, he must have felt that encouragement in well-doing which a benevolent man may always gather, either from the positive effects of acts of kindness upon others, or their influence upon his own heart. Civility, charity, generosity, may sometimes meet an ill return, but one person *must* be benefited by their exercise; the kind heart has its own abundant reward, whatever be the gratitude of others. The case of Ferguson shews that the seed does not always fall on stony ground. It may appear somewhat absurd to dwell upon the benefit of a slight civility which cost, at most, but a few minutes of attention; but it is really important that those who are easy in the world—who have all the advantages of wealth and knowledge at their command—should feel of how much value is the slightest encouragement and assistance to those who are toiling up the steep of emulation. Too often "the scoff of pride" is superadded to the "bar of poverty;" and thus it is that many a one of the best talents and the most generous feelings

"Has sunk into the grave unpitied and unknown,"

because the wealthy and powerful have never understood the value of a helping hand to him who is struggling with fortune.

[From the National Intelligencer.]

EMIGRATION.

On looking over some of the late European papers, (says one of our contemporaries,) we are struck with the great number of persons mentioned as preparing to embark for this country and the Canadas. The Hull Packet, of a late date, says:

"During the whole of last week, the neighborhood of our docks presented quite a bustling appearance, from the number of country people arriving with their families and luggage, and proceeding on board the different vessels about to sail for Quebec, New-York, &c. From what we can learn, as many as 500 passengers have actually sailed since our last; one vessel alone taking 200 passengers, another 150, &c. Notwithstanding these deportations, the number of individuals of the class alluded to, who were to be seen on Tuesday last, wandering about the town, in every direction, appeared undiminished."

The Glasgow Chronicle describes the quays of that place and Greenock as presenting an unusual bustle, in consequence of the arrival and embarkation of persons from all parts of the country, destined for America.—No sooner does one vessel sail than another is immediately filled with passengers. The Chronicle observes:

"The manufacturing and commercial speculations which are fostered and encouraged by the tariff laws of America, have had the effect of draining our country of its improvements, and many of its productive population."

Another paper states, that many of the farm holders of Kent are likely to have their farms thrown on their hands, as the rage for emigration is very general among the small farmers. The Sheffield Courant remarks:

"Never, we believe, was distress so great as it is at this time on the borders of Derbyshire and Staffordshire. Removals, sales, distraints for rent, and emigration to America, are without precedent."

Cobbett, struck with the vast population that is moving away, has addressed a letter to a Mr. Horton, the author of "three letters on Emigration." We quote Cobbett's letter entire:

"Sir: You need be in no anxiety about getting rid of the industrious people of England; you may withdraw your proposition for mortgaging the poor rates, in order to raise money for transporting them to the banks of Nova Scotia and the wilds and swamps of Canada. They are going of their own accord, and at their own expense.—From Kent and Sussex about 2,000; from Yarmouth 400; from Boston, by canal, to Liverpool, recently, about 200; from Yorkshire and Lancashire, by way of Liverpool, 1500, or thereabouts, now recently; from Hull, gone this year, and going, about 7,000! From Scotland about 2,000. All, with the exception of the poor amongst the Scotch, bound for the United States; for, though some of the Hull and Yarmouth ships are bound for Quebec, the people are going to the United States. I have been on board one of the ships now going from this place. I have had great pleasure in finding that these spirited people have too much sense to think of remaining an hour longer than necesary in the barren spots under the sway of the Thing's officers. Some of these people carry more than two thousand pounds each with them. Three millions of gold will this very year, go from England to the United States, by the means of emigration. No, no, Wilmot, the paupers do not go. The aged, the deformed, the decrepit, the orphans, the lazy, the insane; these all remain to be kept among the deadweight; with the Hanoverian officers, widows and children; with the pensioners, sinecure people, the two Admirals to every ship of the line, the three Generals to every regiment of soldiers, and the rest of the Thing's affairs. Famous news for you and Malthus! Wm. Cobbett.

P. S. Those emigrants say, that, when they get to the United States, they are sure to find no laws for "disposing of their dead bodies for dissection."

There is much truth in this rude epistle.—Men who have sufficient enterprise to leave their country in the hope of finding one more congenial to their industry, are seldom paupers or beggars, and if we look at the great body of those who have taken up their residence amongst us, we shall find they constitute one of the most industrious and ingenious classes in society. It would be well if some of our own people would imitate the spirit of these emigrants, and when they find themselves dragging out a miserable existence in poverty, endeavor to retrieve their situation and station by travelling westward.

ELIXIR PECTORALE! *For the cure of Coughs, Colds, Asthmas, Catarrh, and all Affections of the Lungs.*

THIS most valuable Medicine, the discovery of which originated from long experience in the study of Medicine, is entitled to confidence from the circumstance that it was used in the practice of a regular, well bred Physician, number of years; and was offered to the public, after much solicitation and from the benevolent wish to alleviate some of the sufferings inherent in our nature. Unlike most Medicines of the day, there is no quackery about it, as the testimony of Physicians, who know it, will prove.

The following interesting extract of a letter from the Rev. E. L. Bascom, will be of service to those who wish to find the most valuable Medicine for lung complaints:

To Dr. Watts,—In gratitude to you, and benevolence towards a numerous class of the public, who, like myself have been, or now are, afflicted with Consumptive complaints, I would address to you the following statement of facts. I was early subject to a Cough, which at times occasioned the raising of much blood. In May last, I was attacked with hoarseness a most distressing cough, severe pain in the side and breast, which obliged me to suspend my public labors. I received some relief from medical advice, but the difficulties still continued. In July last (from the recommendation of a friend) I procured a bottle of the *Elixir Pectorale*, and had not taken more than 100 drops before I felt essentially relieved. I have now used between 2 and 3 bottles and find myself fully recovered: as yet I feel no symptom of the return of my former complaint, and I can now say, what I could scarcely say before for thirty years, I AM WELL. With sincere gratitude, Ezekiel L. Bascom.
Ashby, Mass. Oct. 20, 1828. N2eop6m.

For sale wholesale and retail by Messrs. Lowe & Reed, and J. P. Hall, Boston.
R. Sanderson, Wrentham, Mass.
E. Porter, Salem, "
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George Hutchins, Concord, "
N2ep6m.

THE CHRISTIAN'S MANUAL.—Just published by L. C. BOWLES, 124 Washington-Street, "*The Christian's Manual*; designed for Families and Sunday Schools. *New Series.*" For July, 1830.

CONTENTS.

Sketch of the Life of Linneus; The Orphan Girl, or the testimony of a good conscience: The Muscle; Dialogue on Manuals; Lessons without books; Extracts from Herder; Meditations; The Suffering Children; Consolation of the Old; Original Poetry—The Sabbath day 'Thy word is a lamp unto my feet, and a light unto my path,'; To good resolutions; Psalm ciii. July 17.

SWAIM'S PANACEA, for the cure of Scrofula or King's Evil, Syphilitic and Mercurial Diseases, Rheumatism, Ulcerous Sores, White Swellings, Diseases of the Liver and Skin, General Debility,—And all diseases which originate from impure blood and where the constitution has been broken down by the use of Mercury, Arsenic, &c.

In order to make fully known in what estimation Swaim's Panacea is held by the medical profession, the proprietor subjoins certificates, from gentlemen who in their private as well as public characters, are deservedly ranked among the most scientific of the profession. The public, as well as the proprietor of the Panacea, owe much gratitude to the gentlemen who have thus testified in its favour—their reccommendations have occasioned its use in various cases of inveterate corruption of the blood, *uescending to the second generation* which otherwise would have destroyed valuable lives. Their humanity and disinterestedness in promoting the currency of a medicine found to be of such great benefit to the human race, without regard to its original ownership, claims the grateful admiration of a beneficent public.

This medicine has the singular fortune, a just tribute to its great merit, of being reccommended by the most celebrated practitioners of medicine in the United States and elsewhere; whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

The false reports concerning this valuable medicine, which have been so diligently circulated by *certain Physicians*, must have their origin either in *envy* or in the mischievous effects of Spurious Imitations. *I leave the public to judge for themselves.*

I pledge myself to the public and give them the most solemn assurances, that this medicine does not contain mercury in any form whatever.

CERTIFICATES.

From Dr. N. Chapman, professor of the Institute and Practice of Physic and Clinical Practice in the University of Pennsylvania, President of the Academy of Medicine of Pennsylvania, &c.

I have within the last two years had an opportunity of seeing several cases of very inveterate ulcers, which having resisted previously the regular modes of treatment, were healed by the use of Mr. Swaim's Panacea; and I do believe from what I have seen, that it will prove an important remedy in scrofulous and mercurial diseases. N. Chapman, M. D.

From Dr. W. Gibson, professor of Surgery in the University of Pennsylvania, Surgeon and Clinical Lecturer to the Alms House, Infirmary, &c.

I have employed the Panacea of Mr. Swaim, in numerous instances within the last three years, and have always found it extremely efficacious, especially in secondary syphilis and in mecurial disease. I have no hesitation in pronouncing it a medicine of inestimable value. W. Gibson, M. D.

From Dr. Valentine Mott, professor of Surgery in the University of New York, Surgeon of the New York Hospital, &c.

I have repeatedly used Swaim's Panacea, both in the Hospital and in private practice, and have always found it to be a valuable medicine in chronic, syphilitic and scrofulous complaints, and in obstinate cutaneous affections. Valentine Mott, M. D

☞ Price $2 per bottle. For sale by JONATHAN P. HALL, jr. No. 1 Union Street. 3m. June 12.

HILLIARD & BROWN, Booksellers to the University at Cambridge, have just received single copies of the following valuable Books:—

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" Nov. " 5
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The Pleiad, &c. by Wrangham,
History of the Burman Empire,
Memoirs of the Marchioness La-Roche-Jaquelin, with Preface and Notes by Walter Scott,—&c. &c.
July 10. 3t.

A. U. A. TRACT—No. 37. *(First Series.)* "Practical Infidelity briefly considered in reference to the Present Times," being Tract No. 37, of the First Series of the American Unitarian Association, this day published at the Depository, 135 Washington Street. pp. 20. July 1.

YOUNG TEACHERS MANUAL. Just published and for sale by L. C. Bowles, 124 Washington Street, "A Manual of Lessons for the use of *Sabbath Schools* and Families, principally designed to assist *Young Teachers.*" July 10.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS. 1000 Copies of this popular selection of Hymns and Psalms, mostly of the 9th edition on superfine paper, may be had by Societies or individuals at very reduced prices of
HILLIARD & BROWN,
Booksellers to the University, Cambridge.
July 10. 6t.

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